

MARCH 8, 1837.

INOIS LANDS.

FEAN COLLEGE AGENCY.
Resident Agent for the M'Kendreean
would hereby make known to the public
which the Trustees of this College have
their young and prosperous institution.
established a Land Agency in connec-
and propose to all persons wishing to pro-
prietor of the State, that they will, by their
person as he may employ for them in
cases, receive money, and at their own
to Illinois, and there make purchases of
ever name and part of the State they may
person furnishing the money.
a duty to business is one which is be-
as profitable to purchasers, as any of-
while at the same time it goes to ad-
of our country—the cause of educa-
of the Mississippi.
propositions upon which they agree to
as follows:
be furnished with the money, lay out the
in lands, in whatever name and section
be directed to do, and at the expiration
entry or purchase, they are to be enti-
after such land may have advanced or
original cost, (\$1.25 per acre)—giving the
cost and the other half of the net increase
to the Trustees may be paid either in
in money; the cost of such entry to be
And should the purchaser wish to sell
the period closes, the Trustees will be
a fair proportion either of the lands, or
as may be judged by the parties, or dis-
be right.
nities the interest of the Trustees with
better secure their liabilities in mak-
ing money as above, and at their own
and by out the same for 20 per cent on
or for every \$125, they will secure to the
land, and forward him a certificate of
after such entry or purchase is made.
on the purchaser receives his land imme-
diately.
These lands on shares, one half of the
the name of the person furnishing the mon-
the name of the Trustees, for the College,
and in three years the part entering the
the money shall advance in value out of
both entries, and six per cent. in the
the three years. Should it not so ad-
vance to make up the deficiency.
College are men who emigrated to the
early settlement. The members of the
the selections and entries, are both
with the country, one having for a long
year, and the other a farmer of great
character furnished the Agents, will show
at this Agency is highly entitled to the
money is advanced, a legal obligation
faithful performance of the trust.
The agent appointed a resident agent for
lands for the faithful performance of his
live and forward money to the Trustees of
and will receive certificates of their
y will be forwarded by the Trustees.
The definite information that is here given
over.
DAVID H. ELA,
19 Washington street.

Y'S UNIVERSAL FAMILY PILLS.

Actual and economical remedy for dis-
man Constitution, that has ever been
composed entirely of materials extracted
plants, and are warranted not to contain
any, or any mineral substance.
ent much time in experimenting with dif-
ferences, for diseases of the human constitu-
tion Universal Family Pills, as the best,
cheapest medicine that can be prepared
pleasant in their operation, and convey
the utility from the first dose.
the safety by persons of any age, and the
nervous, and delicate, are strengthened
because they clear the system of bad hu-
morism and restore the system from whatever
practure sound sleep.
are a sure remedy for Jaundice, Sick and
Dyspepsia, Constipation, Sickness of the
stomach, Bilious Complaints, Fevers of the
the commencement will invariably check
the patient from a protracted and dan-
gerous illness, are invaluable in Nervous and Hypo-
chondria of all kinds, &c. &c.
up in neat boxes of two sizes; the small
and the retail price is 25 cents; the large
price is 50 cents.
NES & BLAKE, No. 44 Hanover street,
pointed Agents for the above Pills for the
Feb. 1.

HASKELL & CO.

and Retail Dealers in Furniture, Feathers,
clothes, &c. at Chambers Nos. 8 and 10; and
d, and will continue to keep constantly
what may be wanted, the following arti-
cles on such terms as can best be accom-
modated:—Dresses, Cases, Bureaus, Gre-
nades, and common Tables, Ladies' Work Ta-
bles, Chairs, Sofas, &c., Beds, Bedsteads, Ce-
lars, Mahogany and stained-wood Cradles,
chairs, Cabinet Chairs, Wash Stands and
Dressing Rooms and Portable Beds, Looking
Glasses, Brass Time Pieces, Wooden Clocks,
&c. &c.
single bordered best Spanish hair, double
bordered best Russian Hair—different
kinds, all of different qualities and prices;
dolls, warranted equal to recommendation.
attended to, and all favors gratefully ac-
knowledged.
Nov. 11.

ORIGINAL LEATHER PRE-
PARED OR BLACKING.

position, for cleaning, nourishing, pre-
serving the color of Leather, rendering it
completely impervious by the wet, or Wate-
proof.
testimonials which have been received
and fully tested the merits of the Leath-
er, its economy and its beneficial effects on
various uses, and especially when exposed
to cold, wet, and dry weather. It is sold by
of HAYS, CARP, GILVER, NEELE,
and others, and such articles as are usually
furnished to the public.

OF THE HERALD.

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ing preachers in the New England, Maine,
and elsewhere are authorized agents, to
be made.
on business, or designed for publica-
tion to the Editor, post paid, unless con-
siderable subscribers.
of accounts of revivals, and other matters
of interest, accompanied with the names of the
to be particular to write the names of sub-
scribers of the post office to which papers are to
be sent, that there can be no misunderstanding.

ZION'S HERALD.

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BOSTON, WEDNESDAY, MARCH 15, 1837.

[Whole No. 389.]

WILLIAM C. BROWN, Editor.

DAVID H. ELA, Agent.

Office No. 19 Washington Street.

The writer of the following communication is a member of the N. E. Conference. In the conversion of the soul, although the result of the operation of the Holy Spirit is the same, in all persons, and always will be the same, yet, in the features of this process, there is a great variation. It is interesting to the Christian to trace these variations upon different individuals, and see them leading their subjects always to the same place—the foot of the cross. The Strait Gate, the Cross and the Sepulchre, the Valley of Humiliation—the Enchanted Ground—the Delectable Mountains—and the Doubting Castle, through which and by which the Christian has passed.

We thank the writer for this communication, and we solicit such from others.

FOR ZION'S HERALD. CHRISTIAN PERFECTION.

BR. BROWN—When I proposed some questions, a few months since, through the medium of your paper, for some brother in the ministry to answer, suggesting to those persons who had experienced the blessing of sanctification the duty of writing their experience, and forwarding it for publication in Zion's Herald, I had but little thought of writing my own, for publication. The reason why I felt, and do still feel some degree of reluctance about making it public, is because I think it not so well calculated to do good, as many others would be. But as you express it as your opinion that I had better begin, and as a late writer in your paper seems to think that if I were to commence, many others would follow, I have concluded to comply with your suggestion, both as it respects the blessing of Justification and Sanctification.

In my youth, I attended meetings very little, and especially from the age of fifteen until I was twenty-two, I never but once entered any meeting house. When about twenty-three, I commenced attending meetings regularly on the Sabbath, and continued so to do for about one year, when I resolved in the strength of the Lord, to set out and seek religion. I continued for about two months, praying in secret, some times eight or ten times in a day, to the Lord to have mercy on my soul; and also used other means of grace; but I let no one know that I felt the need of religion. At this time, I thought myself to be such a wretched sinner in the sight of God, that I could keep my feelings to myself no longer. I informed my sister that I wished to see Br. H—, the preacher in the town where I then resided, and requested her the next time he came into the house to inform me of it, which she did soon after. About the first thing he said to me, was concerning my soul's eternal interest. I burst into tears, and told him as nearly how I felt as I could. He gave me good advice, and prayed with me. The next day, at his request, I went to a Love Feast. When the meeting was about half through, I rose, and in substance said as follows: "Dear friends, I feel myself to be unworthy of this privilege; my object in coming, was to see if I could find any comfort for my soul; for I feel myself to be a miserable sinner. I wish you would pray that God would have mercy on me." I sat down, and soon after attempted to pray, but could utter but two or three short sentences; then the Presiding Elder, Br. P—, and two or three other preachers who were present, prayed earnestly to God to have mercy on me. We then rose from our knees, and they continued their meeting. At its close, the mourners were invited to the altar. Myself and three others went forward, but I did not find any relief.

I went home, but I could not rest. I rose the next morning, but could not work. I took the Bible, and went into a room by myself, where I remained all day, reading, praying and meditating. During the day, Br. H— and my sister came in several times, and conversed and prayed with me. In the evening, I went to a prayer meeting; but my heart appeared to me to be as hard as a stone, and my mind very dark; all the prayers and exhortations appeared not to affect me at all. My own prayers seemed to have no effect; and I went home apparently dark and hardened, but still kept praying to the Lord to have mercy on me. The next morning, May 5th, 1818, I rose and commenced pouring out my soul to God in prayer, and soon began to feel better; the guilt, condemnation and distress which before pressed me down, was now all removed. I felt a calmness and peace in my mind, and a very small degree of love and joy; but could not think it was religion. I was soon tempted to think I had lost all my conviction, and was worse than ever. I began to pray for conviction, but could not get it. I had been about thirty-six hours without taking any food. I now took something, and went to my shop to work; but did not do much, except read and pray. My feelings were about the same through the day, as in the morning. A little before sunset, my sister said, "You feel better; I know by your countenance." Then, for the first time, I began to believe that the Lord had blessed my soul. I knew I felt free from guilt and condemnation, but I thought it was because I had lost all conviction.

I now began to believe that it was in reality religion. I went away and prayed in secret, and grew stronger and stronger in faith. My sister and myself started to go to see the preacher, and in a few moments the Lord filled my soul with such love, joy and peace, that I thought if it were possible, I would fly into every part of the world to let people know how happy I was. When we came to Br. H—'s house, I saw him approaching me, but my soul was so completely filled with the love of God, that I could not wait for him to speak to me, but went and told him how happy I was. That night we had a prayer meeting in his house. It was a good season, and I enjoyed myself very well, until just before the close, when I

was powerfully tempted to think I had deceived myself and others. I thought I had disgraced myself so much by professing religion when I had none, and brought such a dishonor on the cause of Christ, that I had better leave the place, and never make my appearance in the town again. But in the morning, I felt my soul filled with the love of God. I then called to mind the three young men who went to the altar with me to be prayed for, and one of them in particular, who worked in a shop alone, near by. I started with my soul full of love, joy and peace, to go and see him. He looked as though he had been crying day and night for several days. Then the enemy stepped in with all his power, and suggested to me thoughts like these: "There is a true penitent. He commenced seeking religion when you did, but he has not found it. You have not obtained it, you have deceived yourself; and you might as well give up first as last." Here I lost all my enjoyment. I went on in this way for about two weeks, sometimes very happy and joyful in God, and in possession of strong faith that God, for Christ's sake, had pardoned my sins. At other times, I had little or no enjoyment, and doubted whether my sins were forgiven or not.

In about two weeks from the time I found the Saviour, I was brought into possession of that full assurance of my acceptance with the Lord, that I never have had one doubt since, that my sins were forgiven. About this time I joined the M. E. Church in L—. From that date I went on rejoicing in the Lord for the most part of the time for about ten months, and thought but little about seeking to have my heart cleansed from inbred sin. Indeed, I felt a degree of enmity in my heart against the doctrine of sanctification, until I had a conversation with a sister in Boston. From this conversation, I was convinced this blessing was attainable, and felt something of a determination to seek it. I began to feel more than ever my conscience smite me for indulging in little sinful gratifications; and one in particular, which I was very much addicted to, viz. chewing and smoking tobacco.* I felt as though I must quit this altogether; but O, it was my right arm sin. I had become so habituated to it, that I had rather have only two meals a day than to deny myself of this gratification. I strove again and again for several weeks, to break myself, but all apparently to no purpose. I have thrown away all the tobacco I possessed many a night when I have been going home, with a determination never to use any more; but in the morning I went and bought more. Whenever I was in company, especially with Christians, or any others who did not use it, I was ashamed of using it myself. At last, one day took a piece out of my mouth and threw it away, in the presence of six or eight persons, and solemnly promised I would never use tobacco in any form again, unless advised to as a medicine. This has never occurred but once, and then it did me no good. I was also about this time in the habit of using a little spirit, when I worked out of doors; but this I quit also, and have never used any since.

August 20th, 1820, I attended a Camp Meeting at Wellfleet, on Cape Cod. Before I left the place where I resided, to go to this meeting, I was in the habit of praying and exhorting in our public prayer meetings. When I came on to the camp ground, I saw many seeking religion, but I felt no spirit of prayer for them. I began to think I had no religion. I was also very much tried with myself and others. I began to examine myself very closely, to ascertain whether I had any religion or not; but, on close examination, I found I had the Spirit of the Lord to witness with mine, that I did enjoy religion. I felt no guilt or condemnation. But I saw more clearly than ever the remains of fallen nature in my soul, and felt more the importance of being cleansed from all inbred sin, than I ever did before. I thought my great business at that meeting should be, to get my own soul cleansed from all unrighteousness. This was the burden of my prayer to God, and I endeavored to avail myself of every opportunity to receive the advice and prayers of all those who enjoyed the blessing. I saw many struck down by the power of God, and lay motionless for three or four hours, and then come out praising God, and testifying that He had sanctified their souls. I thought if I ever received the blessing, I must be in the same way. I began to feel greatly distressed on account of the remains of sin, which I felt as a heavy burden, pressing me down, but no guilt or condemnation. The last night we were on the camp ground, I was more distressed than ever. I could not bear the thought of going home without receiving the blessing. I continued in the tent after the public services closed, engaged in prayer with them until 1 or 2 o'clock, when I retired to the woods, where I remained for a considerable length of time, some times on my knees and some times on my face, earnestly pleading with the Lord to cleanse my heart from all unrighteousness, but found no relief. I then returned to the tent, and lay down, almost in despair of ever obtaining the blessing my soul was panting after.

The next morning there was a meeting at the * It is a matter of deep regret, that all persons addicted to the practice of using tobacco, do not have consciences sufficiently tender, at the time of obtaining the pardon of their sins, to trouble them respecting the common use of this nauseous and pernicious article. We say nothing against its use as a medicine. But being of a very poisonous nature, the dictates of ordinary prudence suggest the propriety of never using it in this way, except when prescribed by a skillful and judicious physician.

There are some, who, having used tobacco a good many years, suppose they cannot do without it. But in these cases, it has become necessary, only from its long use. If it were any other substance, the effect would be the same. These very persons, nevertheless, insist upon the impenitence man's giving up his spirit. But the impenitence consider spirit as necessary to themselves, as tobacco-chewers do their tobacco. We do not see how persons who use tobacco, can hold an argument with a run-drinker.—Ed.

stand for all to speak who wished to. Many rose and testified that the Lord had sanctified their souls. Just before the close of the meeting, Br. K— rose, and made some remarks upon the blessing of sanctification, and observed, that it was not necessary all should be exercised alike. All, said he, which is required when a soul is struggling for this blessing, is that he should give up his will to the will of God, and exercise faith in his promises. This touched my case; for I had thought I could not obtain the blessing without losing my strength. I had marked out the way for the Lord to come. I also felt that if He did bless my soul, I must confess it. This I thought I could not do; but now I felt disposed to yield, and say, "Lord, I will own it, if thou wilt bless me." I felt also to say, "Come Lord, in any way thou seest best, only bless my soul." At that moment, the power of God passed through me, as I never felt it before, and I believe it cleansed my soul from all unrighteousness. There was no ecstasy, or flame of love; but in about a half an hour after, while passing round and shaking hands with each other, and having my heart lifted up to God in prayer, I felt my soul filled with the pure love of God, as I never did before. It was a heaven of love. But before I left the ground, I was powerfully tempted to think I had deceived myself, and others to whom I had spoken. I however obtained deliverance from this temptation before I left the camp ground.

When I returned home, I told what the Lord had done for my soul, and found myself blessed in so doing. We began to have band meetings, and general bands. In these meetings we conversed freely upon the blessing of sanctification, and our preacher, Br. T—, would make such remarks as he thought proper. These meetings served to advance the doctrine of holiness greatly, and probably would have until the present day, had they been continued. I maintained my position, though not so firmly as I should have done, if the exertions to advance that doctrine had been continued.

I have since those days, at times, been rather low, but never so low, but that it rejoiced my heart to hear the doctrine of holiness preached. I have also been called to pass through severe afflictions since the Lord sanctified my soul. I have parted with my nearest friends, but was perfectly resigned to the will of God. When about to resign the nearest earthly relative I had, I thought, that if the Lord had spoken from heaven, and said to me, "Choose life, or death, for your friend?" I should have said, "I had rather leave it with thee."

At present, I have a calm, uninterrupted peace in my soul, and a full assurance, that if my earthly house of this tabernacle should be dissolved, I have a house not made with hands, eternal in the heavens.

ONE WHO LOVES THE DOCTRINE OF HOLINESS.

INTERESTING CORRESPONDENCE.

LETTER FROM DAVID MCCLURE, ESQ., TO NOAH WEBSTER, LL. D.

Philadelphia, Sept. 24, 1836.

DEAR SIR—I take the liberty to send you a pamphlet containing a system of education for the Girard College. The subject is highly interesting, especially to all those who, like yourself, know how to appreciate the great importance of sound learning, and can rightly estimate its intimate connection with the future prosperity of our beloved country.

With the system, I also forward the views entertained by many highly respectable gentlemen, and would be very grateful for the honor of being favored with such opinions as you may, after a careful perusal of the work, be inclined to express.

Very respectfully yours,
DAVID MCCLURE.

[REPLY.]
New Haven, Oct. 25, 1836.

DEAR SIR—I have received and perused the system of Education for the Girard College for Orphans, which you have been so good as to send me, and for which please to accept my thanks.

In regard to the merit of the system, on which you request my opinions, I will make a few remarks, although I do not think myself so well qualified to judge of it as many gentlemen who have been in the employment of instruction in our higher seminaries.

The mode you propose for instructing children in the French and Spanish languages is nearly the same as I have always supposed to be the best, if not the only mode of making pupils perfectly masters of a foreign language. An accurate pronunciation and familiarity with a language cannot easily be acquired, except in youth, when the organs of speech are pliable, and by practice, as we learn our vernacular language.

In regard to your system in general, I can only say that it appears to be judiciously constructed, and well adapted for the purpose of making thorough scholars. If on trial it should be found susceptible of improvement, experience will direct to the proper amendments. One remark, however, I take the liberty to make. I do not suppose an exact conformity to be essential to a thorough education. One course may be preferable to another, but there seems to be "no royal way to geometry;" close and persevering application only will make good scholars, and this will accomplish the object, without any adherence to any precise order of studies.

But if I understand your plan, there is, in my opinion, one material defect in it, which is, the want of professorship of the English language, and a department appropriated to accurate instruction in its true principles, and in the definite use of words. My reasons for this opinion are, that, as far as my information extends, instruction in our native language is very much neglected in our seminaries. Young men well drilled in the principles of other languages often finish their academical course without being able to analyze many of the most common sentences and phrases in the Eng-

lish language; and the writings of our most distinguished scholars are often deformed by false orthography and false syntax, and by the misapplication of words. From these facts, it is to be inferred that the writers do not well understand their own language. If our statesmen were accurately acquainted with the language, it is to be presumed that they would not use *comptroller* (a counter of the roll) when they mean *controller*, an officer whose business it is to control or check the accounts of other officers. If military gentlemen were perfectly versed in English, they would not use the word *redoubt* (a doubling again) when they mean a *redoubt*, an outwork in fortification. If the clergy were accurately instructed in the meaning of words, we should not hear from the pulpit a stanza called a *verse*. If our citizens were well instructed in English, we should not hear such phrases as a *balance* of men or troops in a company remaining after a detachment has been made. If our public men were well instructed in the language, they would not venture to call the privileges of banking and manufacturing companies in this country *monopolies*; for citizens well instructed in our language and in the true meaning of words, would consider such a misapplication of terms an indignity offered to their understanding. If English words were correctly understood, we should never hear men talk about the *aristocracy* of the country; since there is not, and by our Constitution there cannot be any such thing in the United States.

From more than fifty years' observation, I am convinced that *words or names* often have more influence on the mass of men than *things*, and that the abuse and misapplication of terms may counteract the best, and promote the worst political measures.

I will take this opportunity to remark on a peculiarity in the institution of the Girard College. If I am not misinformed, according to the will of the founder, the Christian religion cannot be made a subject of instruction, and clergymen are precluded from being trustees, and from having any concern with the education of the pupils.

Now, sir, in my view, the Christian religion is the most important and one of the first things in which all children, under a free government, ought to be instructed. In this institution it is of more importance, as the pupils will be orphans, and may be destitute of paternal instruction.

No truth is more evident to my mind, than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people. The opinion that *human reason*, left without the constant control of Divine laws and commands, will preserve a just administration, secure freedom, and other rights, restrain men from violations of laws and constitutions, and give duration to a popular government, is as chimerical as the most extravagant ideas that enter the head of a maniac. The history of the whole world refutes it; our own melancholy experience refutes it.

When I speak of the Christian religion as the basis of government, I do not mean an ecclesiastical establishment, a creed, or rites, forms and ceremonies, or any compulsion of conscience. I mean primitive Christianity, in its simplicity, as taught by Christ and his apostles; consisting in a belief in the being, perfections, and moral Government of God; in the revelation of his will to men, as his supreme rule of action; in man's accountability to God for his conduct in this life, and in the indispensable obligation of men to yield entire obedience to God's commands in the moral law and in the Gospel. This belief, and this practice may consist with different forms of church government, which not being essential to Christianity, need not enter into any system of education.

Where will you find any code of laws, among civilized men, in which the commands and prohibitions are not founded on Christian principles? I need not specify the prohibition of murder, robbery, theft, trespass; but commercial and social regulations are all derived from those principles, or intended to enforce them.

The laws of contracts and bills of exchange, are founded on the principles of justice, the basis of all security of rights in society. The laws of insurance are founded on the Christian principles of benevolence, and intended to protect men from want and distress. The provisions of law for the relief of the poor, are in pursuance of Christian principles. Every wise code of laws must embrace the main principles of the religion of Christ.

Now the most efficient support of human laws, is the full belief that the subjects of such laws are accountable to higher authority than human tribunals. The halter and the penitentiary may restrain many men from overt criminal acts; but it is the *fear of God, and a reverence for his authority and commands*, which alone can control and subdue the will, when tempted by ambition and interest to violate the laws. Whatever superficial observers may think, it is beyond a question, that the small band of real Christians, in Protestant countries, has more influence in securing order and peace in society, than all the civil officers of government. Just in proportion as the influence of such men is impaired, is the increase of crimes and outrages upon the rights of individuals and upon the public peace.

It has been a misfortune to the citizens of this country, that from their abhorrence of the ecclesiastical tyranny of certain orders of the clergy in Europe, they have contracted strong prejudices against the clergy in this country, who have neither rank nor temporal power, and whose influence is derived solely from their personal attainments and worth, and their official services.

The clergy in this country are generally men of learning, and of good principles. They have been uniformly and pre-eminently the friends of education and of civil liberty. The learned clergy among the first settlers of New England had great influence in founding the most genuine republican governments ever formed, and which, with all the faults and defects of the men in their laws, were the best

republican governments on earth. At this moment the people of this country are indebted chiefly to their institutions for the rights and privileges which are enjoyed.

During the Revolution the clergy were very useful in supporting the courage and fortitude of our citizens, and in restraining their intemperate passions. They have uniformly been the supporters of law and order, and to them is popular education, in this country, more indebted than to any other class of men. That such men should be precluded from any concern in the education of youth in a literary institution, is a reproach to a Christian country.

It may be said that the clergy are bigoted men, and often engaged in controversy. But other classes of men are liable to the same imputation; and nothing in the character of clergymen furnishes a good reason for proscribing their aid in the education of youth.

Clergymen differ chiefly on speculative points in religion: in the fundamental points to which my description of religion is limited, they are probably all united; and in support of them they would join in solid phalanx to resist the inroads of licentiousness.

The foundation of all free government, and of all social order must be laid in families, and in the discipline of youth. Young persons must not only be furnished with *knowledge*, but they must be accustomed to subordination, and subjected to the authority and influence of good principles. It will avail little that youths are made to *understand* truth and correct principles, unless they are accustomed to submit to be governed by them. The speculative principles of natural religion will have little effect, or none at all, unless the pupil is made to yield obedience to the practical laws of Christian morality; and the practice of yielding such obedience must be familiar, and wrought into habit of early life, or the instruction of teachers will, for the most part, be lost on their pupils. To give efficacy to such a course of education, the pupil must believe himself to be accountable for his actions to the Supreme Being, as well as to human laws; for, without such belief, no dependence can be had upon his fidelity to the laws, when urged to violate them by strong passions; or by the powerful temptations of present advantage. The experience of the whole world evinces that all the restraints of religion and law are often insufficient to control the selfish and malignant passions of men. Any system of education, therefore, which limits instruction to arts and sciences, and rejects the aids of religion, in forming the character of citizens, is essentially defective.

In giving this view of my opinion, I am aware that I expose myself to the obloquy of modern philosophers. But this I disregard; for I have, in support of my opinions, the experience of the whole civilized world, as well as the proofs presented by inspired truth, from the beginning to the end of the Bible; that book which the benevolent Creator has furnished for the express purpose of guiding human reason in the path of safety, and the only book which can remedy, or essentially mitigate the evils of a licentious world.

From a full conviction of these truths, I firmly believe that without material changes in the principles now prevalent in the United States, our Republican Government is destined to be of short duration.

An attempt to conduct the affairs of a free government with wisdom and impartiality, and to preserve the just rights of all classes of citizens, without the guidance of divine precepts, will certainly end in disappointment. God is the supreme Governor of the world he has made; and as he himself governs with perfect rectitude, he requires his rational creatures to govern themselves in like manner. If men will not submit to be controlled by his laws, he will punish them by the evils resulting from their own disobedience.

Be pleased, sir, to accept the respects of your obedient servant,
N. WEBSTER.

FOR ZION'S HERALD.

METHODIST PREACHING.

MR. EDITOR—Are not many of the ministry faulty as it relates to the management of the voice? The fault of this kind most prevalent is, as well as I can express it, an *overstrained utterance*. Shortly after the commencement of the discourse, the voice ascends to a pitch very considerably higher than what is natural, and continues thus, with little variation, through the sermon. As a consequence, the whole delivery is rendered artificial, while not unfrequently the voice falls into a sort of *tone*, altogether unpleasant and injurious.

To name some of the results of such a management, or rather mismanagement of the voice, one might say—

1st, That it must inevitably prove injurious to the speaker himself; and if persisted in, will assuredly cut short his usefulness. Possibly, he may not be sensible of the evil effects upon his system immediately, yet he may be assured they will appear sooner or later.

2d, Such a mode of utterance deprives the speaker, in a great measure, of the power of presenting the more important parts of his discourse with particular impressiveness. That some parts of a sermon require to be expressed with greater emphasis, both of voice and action, than other parts, is a fact familiar to a child. But by keeping the voice continually upon the highest possible strain, no part is rendered impressive—all is likely to be insipid.

3d, As a natural consequence of the preceding, one may easily observe the tendency, under such a mode of preaching, of many in the congregation to fall asleep. It is not those who make the greatest noise in preaching, who have the most wakeful audiences. There is a great sound in it is true; but like the noise of the cataract, it is monotonous and perpetual, and therefore, not at all unfriendly to drowsiness.

4th, I do not believe that in this way the truths of

of the gospel are presented with so much clearness and power before the minds of the hearers. We sit down under the ministrations of the gospel to be instructed. But is such a strain of voice as I have alluded to, proper for an instructor? If attempted in a College, lecture room, or recitation hall, would it not be considered absurd? If introduced at the bar, or in the popular address, would it be endured? But some one may say, that the superior importance of religious subjects, calls for greater energy and zeal in proclaiming them. Granted; but does it call upon us to go beyond nature and propriety—and must we be stimulated to such a pitch as must inevitably be followed by awful reaction—by premature decay and death? If religious doctrines and themes are of so much higher moment than all others, so much the more need is there, that they be presented to the hearer in the most simple, perspicuous, and artless manner possible. And doubtless it is for this reason that very manner, in thousands of instances, that the hearer is not aroused and saved! A certain pompous, overstrained style of speaking, seems to have crept into the pulpit, which, as it is above and aside from ordinary and appropriate modes of address, so it seems not to come in contact with the mind addressed; and that sound dies away on the ear, as a thing of nought, while the impression which is left, alas, is but faint and feeble.

In conclusion, let me not be understood to suppose that in preaching, the voice should never ascend to a pitch above that of ordinary speaking and conversation. This would be a fault almost as great as that to which allusion has been made. Has the subject been laid open with great simplicity? Have the reasons been stated with clearness and propriety?—These conclusions fairly and legitimately deduced? And does the speaker feel himself greatly interested in his theme? Then out of the abundance of the heart may the mouth speak, and the eloquence of that moment will not be the eloquence of sound merely, but of thought and devotion, finding its way irresistibly to the heart, and fastening impressions there deep and abiding. A HEARER.

REVIVALS.

Rev. Geo. W. Moley gives in the *Western Christian Advocate*, an account of a "dedication meeting" at Millford, Ohio. At this place, 14 miles from Cincinnati, it is said the first Class was formed in the then North Western Territory. How refreshing such accounts as the following—

Our dedication meeting, as it is called, for it was all called "dedication meeting," though it continued 8 or 10 days successively, was a time of great "refreshing from the presence of the Lord."

Christmas morning love feast, will long be remembered by the 1000 persons present. The day was heavenly throughout. O, what a time of allegiance to Jesus Christ, the head of the church! Some for the first time pressed to their places at the feast, and blessed the Founder's name. Monday evening was the most glorious display of the power of God, I have seen for several years. Brother G. preached evidently under the influence of the Holy Ghost. Another brother annexed an exhortation, and made a call for mourners. Twenty-five immediately encircled the altar. Now the work of conversion commenced, and the true dedication of the people's heads and hearts to the Lord. All were happy. The mourners took hold by faith upon the God-man. They prevailed, received the blessing, and went bounding on their way. We retired after midnight, wondering at the love of God to man. Meetings were kept up with increasing interest over the following Sabbath.

The two last nights were extraordinary. Some estimate 50 mourners each evening, and the shout of glory was heard by the panic struck audience from the new-born souls. There is yet a fine state of religious feeling, and the joy of the church is much increased. Forty have been converted—sixty have joined by the approbation of the classes. One thousand dollars were collected and subscribed, to liquidate the debt of the house, on the occasion. Jesus is reigning, his kingdom is spreading. O, may the nations surrender.

At a protracted meeting held at Rushville, Ohio, a writer in the same paper says, old professors were quickened, backsliders reclaimed, and sinners powerfully converted to God. Eighty-eight sinners were brought to the church as probationers, and some that were converted did not join us. The United Brethren have a respectable society here, and some of the fruits of this revival joined their church. They acted the part of Christians during this excitement, and we pray God to bless them also.

The *Advocate* says there are new indications of a great and glorious revival of the work of God throughout the West. There is a revival in the Methodist churches in Cincinnati.

We abridge the following notices from the *Christian Advocate and Journal*, of Friday last.

WINCHESTER DISTRICT, BALTIMORE CONF.—Our Camp-meetings, with a single exception, were very good. Not less than four hundred were brought to God through their instrumentality. We rejoiced to witness a most marked improvement since last year in the spirit and order of these meetings. Not less than one thousand have professed conversion, and have been received into the communion of the visible church since the commencement of the conference year.

Notwithstanding the general failure of the crops, and the great pressure on the money market, the people generally have been more prompt and liberal in their support of their preachers, and the benevolent enterprises of the Church, than they were last year.

How many proofs we have, that an uninterrupted course of temporal prosperity, is not attended with beneficial results to the church. O how important it is that the judgments of a righteous and merciful Providence, are borne by us with meekness and submission, forcing us closer to Him who loveth, and careth for us.

WARREN DISTRICT, ERIC CONF.—The work of sanctification has been reviving on this district; the Discipline of the Church has been more strictly than ever attended to; and as the first fruits of the toils of preachers and people, we have received on probation upward of one hundred!

POUGHKEEPSIE, N. Y.—One of the most powerful revivals of religion ever known in this place, is now in progress.

Two hundred or more have joined the Presbyterian Church, and near one hundred and fifty the M. E. Church, as the fruits of the work.

A. S. CLEMENT.

FOR ZION'S HERALD.

'THE NAME WHICH HAS BROUGHT ME HERE.'

MR. EDITOR—A day or two since, while making my pastoral visits, I met with an instance of extreme affliction, the circumstances of which are of such a character, that I have thought it might serve the cause of humanity to give them to you for publication.

The case is that of a woman in the last stages of pulmonary consumption, with a young family around her, in the midst of extreme poverty. She is the mother of six children, three of whom though quite young, have been put out to obtain a livelihood, while the others were employed to find the means of subsistence for the afflicted family at home. Her emaciated form, the hectic flush upon her cheek, and a deep, hollow cough, furnished abundant proof that her soul was on earth is short.

The house she resides in contains four apartments, and these I believe are each occupied by a family. One room contained all which belonged to her. The bed on which she lay occupied about one-third of it, while a few chairs and a case of drawers constituted a principal part of her furniture. In one corner of

the room was a small quantity of wood. Upon the dresser case stood a dish containing some pieces of bread and meat, the fragments of the table of some other family. There were other circumstances of poverty and suffering, which my pen refuses to detail, but which seemed too plainly to indicate that they had taken up their abode here.

After making some inquiries as to the state of her mind, and her prospects for another world, and unexpectedly receiving answers quite intelligent and satisfactory, I became much interested to learn something further concerning the history of her family, especially with regard to the causes which led to the poverty and affliction to which she was now reduced, and I ascertained, as in a multitude of other cases, that the drunkenness of her husband, was the principal, if not the only cause.

She informed me that in early life she had been favored with a religious education, had subsequently been brought to the enjoyment of religion, and that where she then resided, which was some two hundred miles eastward of this city, she was blessed with a large circle of intelligent and valued friends. She married and came to this city. For a season her circumstances were pleasant, and her prospects flattering. But her husband became a drunkard! "Before I gave myself to him," said she, "I possessed ten thousand dollars, all of which has been squandered by his drunkenness, and here I am, far from all my relatives and friends, and all my early associations, and in a few days must go into the grave, and leave my children to the mercy of an unfeeling world."

Her tale was truly an affecting one; yet she expressed nothing unkind toward him who had been the cause of her misery, but rather grief was depicted upon her countenance, and to a person of more than ordinary mind, and especially to a mother, her circumstances were extremely affecting.

Seldom if ever, did I listen to a tale of woe more fitted to awaken the deepest emotions of pity, regret and abhorrence: abhorrence of the crime which produces so much wretchedness, and still more abhorrence of the business of making and vending articles of death. Are not those who do so, accumulating wealth, by the ruin of thousands of interesting families? How many children have been deprived, not only of bread and clothing, but of what to them and the community is of infinitely more importance, good example and education? How fearful the responsibility which such individuals sustain! Gracious God, deliver myself and my readers from their curse and ruin!

After presenting to this afflicted woman the consolations which our holy religion affords, I engaged in prayer with her, and was about to leave. I observed that if agreeable, I would take her name, to which she readily assented; at the same time turning herself upon her pillow, and with an expression of countenance, and tone of voice I shall never forget, remarked, "THE NAME WHICH HAS BROUGHT ME HERE." How many families with their little babes around them, now suffering in poverty, obscurity, and disgrace, have had occasion to utter the same sentence, with the same emotions. J. HORTON.

Boston, March 7.

FOR ZION'S HERALD.

MISSIONARY PRAYER MEETINGS.

By the blessing of God, we have succeeded in having Missionary Prayer Meetings established on the first Sabbath evening in every month, at every appointment on Boston District, and in most places collections are taken at every meeting for the cause of missions, thereby recognizing the force of the sentiment contained in the last report of the Missionary Society, viz. "that which forms the subject of frequent prayer, will not be forgotten when every other aid is called for." Nothing can be more true. But how lamentable it is, that among us there are persons not only unwilling to do any thing themselves, but who discourage any efforts to solicit the contributions of our people; because, forsooth, the gospel is not properly supported at home; as though Christians of the nineteenth century were to be content with a collected necessary for home expenses, before the millions who "walk in darkness, and sit in the region and shadow of death," are visited with the light and blessings of salvation.

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Come shed abroad a Saviour's love,
And shall kindle ours!"

What a pity our love were no more kindled by that of the Saviour; and after the same manner of the slaves, at the meeting with Bishop Andrews, I think gave an account of, which appeared in the papers some time since. It was a missionary meeting among the slaves, some where in the South. The contributions were limited to a cent a person; each gave his cent, and one poor old woman not having a cent, brought an egg, and offered that. What shame and contempt such instances (and there are many of them) of untimely zeal in the glorious cause of missions, pour upon the apostles of those who are raised to heaven with civil and Christian privileges!

I recollect too, another heart-thrilling relation, that has very recently appeared in the columns of the *Advocate*, showing the contrast in glowing colors, between our parsimony and others' liberality. It was an anniversary of a Bible Society, held by the Cherokee Indians. The Missionary who attended, giving an account of the meeting, says: "When the contributors were requested by an old grey-headed Indian to pay their contributions, I was deliberating whether to give fifty cents or a dollar, which I supposed was enough for a poor Missionary, and was near the standard of liberality of many benevolent societies among white people: but I was ashamed when I saw the poor people come forward to contribute, some *two*, some *three*, four, five, or six dollars. Among them was a poor old woman, aged eighty years, who had subscribed two dollars some months before, when she had not a cent on hand. In order to procure money, she cultivated a little spot with her own hands, and raised a small crop of corn, and reserved as much as she could sell to pay her subscription!"

I rejoice to believe that a similar spirit animates the bosoms of many in our own happy New England; in some of our small and poor villages, as large and rich societies. But, Br. Brown, I know, and you know, and God knows, that there are too many who seem to value a dollar, when called upon to give that dollar for the cause of missions, more than they value a deathless, blood-ransomed and judgment-bound soul! One preacher on this District, some time since informed me, that he thought it would be of no use to appoint these meetings, for though he had made the attempt, he could not get the people to attend, nor give any thing when they did. Another preacher very lately said, when he attends a missionary prayer meeting, he is obliged to carry it on alone: the brethren, if present, who pray at other times, are mute then. Another preacher has complained that scarcely any of the official members of his church attend. I forbear to tell you the hard work I have in some Quarterly Meeting Conferences, to get a hearty and cheerful concurrence in the plan of monthly contributions for this cause.

When I am at home at the time of missionary prayer meetings, I take all my children with me, nor do I let them get empty handed. I believe we should use every means to train up our children to become interested, and active too, in the God-like enterprise of converting the world, by sending the gospel to the ends of the earth. Few of us are yet but partially awake, while the most are asleep. Oh, when shall we all come up to the help of the Lord? When will that day dawn upon the M. E. Church, when our ministers and people will manifest the same interest in missionary meetings, as frequently appears on the occasions of having present some missionary just leaving his native shores, or having just returned from some foreign missionary station? I have no doubt but that an interest manifested on common occasions, as the re-

sult of deep, fixed and Christian principle, would be one of the most powerful auxiliaries in the triumphs of the gospel at home. It would soon be found, as the celebrated Richard Watson expressed it, "that it is in the true sense of the word, charity beginning at home."

As one means to raise this interest, our preachers should always go to the Missionary Prayer Meeting, furnished with rich, and if possible with fresh information, concerning the operations of missions, and circulate among our people the tracts that plead the cause of missions. B. OTHEMAN.

March 2, 1837.

FOR ZION'S HERALD.

THE SIN OF SLAVE-HOLDING.

MR. EDITOR—Your readers are doubtless aware, that in the early history of Methodism in this country, most of the preachers were strenuously opposed to the sin of slave-holding, and boldly opposed it, both publicly and privately. This produced great excitement. Many who were implicated strove hard to justify themselves, by asserting that they did not *steal* negroes, but only *inherited* them from their ancestors. This sophistry was not exploded, by maintaining that the partner of stolen goods is as bad as the thief. One of the old preachers, as the writer was informed, whose name might be called, was in the habit of using the following illustration as an appeal to the slaveholder's conscience.

In the native land of monkeys, in executing their purposes of supplying themselves with fruit, these greedy fellows would form a line extending from their bough in the hill-side to the neighboring orchard. The one who occupies his station on the tree, plucks the fruit, and hands it over to his fellow, holding a station contiguous, and he to the next in order, and so on, until the fruit is safely conveyed to the place of deposit. "Now, tell me," says the preacher, "which is the greater thief, the monkey on the tree, or the man at the *hale*?" S. NORRIS.

New Market, Feb. 22.

FOR ZION'S HERALD.

MISSIONARY EDUCATION SOCIETY.

To Mr. B. F. Nutting, Treas. of the Miss. Ed. Soc., DEAR SIR—I forward you thirty dollars for the Missionary Education Society. I expected before this, to have had thirty or forty more to send you, as I intimated in a recent letter to brother A. Stevens, which was published in the *Herald*. But, as returns have not been made to me as I expected, I have also failed to send the amount I promised, and must therefore fail of making those returns in the *Herald*, of what the several societies did, as they requested I should. I have a list of the amount paid in by each society, but several societies did not pay more than half as much as they pledged themselves to give. I cannot therefore make any statement of the amount given by a number of the societies, until several of the preachers pay over the remnant of their societies' subscription. I trust however, the remainder of the subscriptions will be forth coming at the Session of the next Annual Conference, by those preachers who have not made their returns to me.

The money paid over to me from the several churches, amounts to \$89 41; \$80 of which I have forwarded to the Treasurer of the M. E. Society. I hope the collectors on my appointment, will collect as much more before the next Conference. If so, I will try to make up the balance of \$900. I hope also, the preachers will form all the present subscribers into societies, to pay annually, where I neglected it. I wish through this communication to thank the Ladies of the M. E. Church, for the money they sent me due the last Conference year. It should be paid this year in season to be forwarded by the preacher to the Conference. Yours affectionately,

East Granville, Feb. 15.

FOR ZION'S HERALD.

SOUTH NEW MARKET METHODIST SEMINARY. A CIRCULAR.

The undersigned, having been constituted a Committee to address the public, in reference to the situation and wants of the *South Newmarket Methodist Seminary*, present to the ministers, members and friends of the M. E. Church, in particular, and to the friends of literature in general, some facts and arguments in favor of said institution.

At the last session of the New Hampshire Annual Conference, a statement of the situation of the Franklin Seminary was made to the Conference, and the following resolution was passed by that body:

Resolved, That, in consideration of the large number of our brethren in the South section of this Conference, who are engaged in the education of a high school, under the patronage of our church, where their children may enjoy the advantages of a religious training, while cultivating their intellectual powers, we recommend that the Franklin Seminary at New Market, be taken under the patronage of the M. E. Church, in particular, and to the friends of literature in general, some facts and arguments in favor of said institution.

A committee was accordingly appointed to take such measures as might be found necessary for carrying into effect the object embraced in the foregoing resolution. That committee have made the necessary arrangements for placing the institution permanently under the patronage of the M. E. Church, and a Board of Trustees has been organized, according to the provisions of that act. The Seminary building has been built but a few years. The lower story is finished in a convenient manner, and will furnish ample accommodations for the time being. Its location is one of the best in New England. The village of South Newmarket, where the Seminary is located, is situated in a place of great opportunity for the moral and intellectual improvement of the pupils. It is a delightful, healthy country village, free from the vices and novelties of large commercial or manufacturing towns. It is easy of access from all parts of the country.

The southerly part of Maine, that part of New Hampshire lying east of the highlands, and the easterly part of Massachusetts, can all be better accommodated at this institution, than at any other under the patronage of the Methodist E. Church. Students wishing to attend this institution, can come from almost any part of these sections of country without the inconvenience of being on the way over night. Stages are passing and repassing every day, so connected with other lines, that by stage the institution is very easy of access. It is situated about fifty miles from Boston, forty from Lowell, about the same distance from Concord, N. H., and about sixty from Portland, Maine. It is in the vicinity of Portsmouth, Dover, and Exeter, all large and flourishing towns. It is about equi-distant from the three other institutions in New England, under the patronage of the M. E. Church, located at Wilbraham, Readfield, and Newbury; the distance from each being about one hundred miles.

The section of country through which this institution, if sustained, will exert an influence, derives little or no benefit from either of the three institutions above named; nor will either of them derive much aid from the above named section of country. The trustees, in order to make the school what it should be to meet the wants of the public, design to erect all the necessary buildings, (as we have now only a Seminary building) and to furnish a suitable chemical and philosophical apparatus, as soon as funds can be obtained for that purpose. In order that these objects may be realized, it will be necessary that the church, in her ministry and membership, and our friends generally, give the institution their vigorous, prompt and united aid, both in influence and money.

One object to which we would call the attention of the ministry, is the obtaining of students to attend at the opening of the school, as the want of funds will

render it important to have a supply of scholars. In order to defray the expenses of a competent board of instruction, it is desirable to commence with at least one hundred scholars. This number, we think, may very easily be obtained, if sufficient interest is felt, and proper efforts made.

The trustees contemplate opening the school on the first Wednesday of April next, but notice of the precise time will be given hereafter.

The expense for tuition will be from four to six dollars per term. Board may be obtained in good families for \$1.75 or \$2 per week.

REV. SAMUEL NORRIS has been appointed by the Trustees an Agent for the institution, to obtain funds and scholars. It is hoped he will meet with a cordial reception. This institution, if properly supported, promises much to the church, and to the cause of education generally. Should the church, both in her ministry and membership, come up unitedly to the aid of this school in its infancy, there can be no doubt but the *South Newmarket Methodist Seminary* may be made one of the most flourishing and useful institutions in New England.

In behalf of the Trustees, and the cause of education, we would call on the members and friends of the M. E. Church to give this institution their united and vigorous aid.

In behalf of the Trustees,
S. CHAMBERLIN,
E. SMITH.

March 7, 1837.

FOR ZION'S HERALD.

REV. T. MERRITT'S ADDRESS.

DEAR BR. BROWN—I have read with great satisfaction Br. Merritt's Address, published in the last number of *Zion's Herald*. I wish to call the attention of the readers of the *Herald* particularly to that important document. Let no one be deterred from reading it on account of its length. The longer such an article is, the better. It will richly repay even a second reading. I am not surprised Dr. Fisk should manifest such an unwillingness to this experienced, judicious and talented father in the Gospel, should join the abolition ranks, well knowing that his praise was in all the churches, and his sentiments would produce a mighty influence upon a large portion of the M. E. Church. Br. Fisk will, by this time, be able to judge with how much reason a writer in *Zion's Herald* did, a few weeks ago, claim Br. M. as an abolitionist.

In the first column of brother Merritt's Address, will be found an extract from the Address of the Synod of Kentucky. Let it be remembered, the body of ministers who put forth that address, lived in a slave-holding State. They were on the ground—eye and ear witnesses. Whatever was thought of the abolitionists, this document, must, of course, be considered as good authority. Why will not our great divines in the North, who say they are opposed to slavery as much as we, speak out against it as ministers in the slave-holding States have done? Why?

Lowell, March 10.

ZION'S HERALD.

BOSTON, WEDNESDAY, MARCH 15, 1837.

CORRESPONDENCE OF THE HERALD.

We take this opportunity to present our warm thanks to the numerous correspondents of our paper, for their valuable communications. Although we have an extensive list of exchange papers, we receive no religious weekly newspaper, which has so large an amount of able written, and interesting original communications, as the *Herald*. Notwithstanding this, we wish to have it understood, that we do not forget those who are quite a number of excellent writers in the N. E. Conference, who do not furnish any thing for us. We hope they will take the hint. It is a fact not generally thought of, perhaps, that however intelligent and able an editor may be, and however well qualified in every respect for his vocation, it is rarely, perhaps never, the case, that he possesses versatility of talents, sufficient to keep up the interest of a paper for any considerable length of time, alone. An able correspondence is therefore indispensably necessary. We will call the attention of our readers to some of the articles which go to make up the

CONTENTS OF THIS WEEK'S PAPER.—The article on the first page, headed *Christian Perfection*, is written in an unassuming, yet able manner, and is worthy of the careful perusal of every person seeking justification, or sanctification.

The article entitled *Methodist Preaching*, we acknowledge, is very plainly written, but do not the faults pointed out by the writer, exist? We say nothing about former communications—we speak only of that in this week's paper. We do not hesitate to say, that one of the most prominent faults of young preachers, is the speaking, through their whole discourse, in one key, and that, frequently, at the top of their voice. Now, however good a man's matter may be, such a manner of speaking soon tires upon the ear of even the most attentive; and many persons it lulls to sleep; besides being much harder for the speaker than that method would be, which inculcates a suitable modulation of the voice. We have received two communications, criticizing rather severely the writings of "A Hearer." We deem it necessary from the tone of these communications to state, that the writer of those numbers is a member of one of the N. E. Conferences, and is beloved and esteemed by all who know him. It is sometimes said, that where such faults are prevalent, admonition should be privately given. This is correct—it should be; but still, many persons may be reached through a paper, whom the writer could never see, and reached too in a way entirely divested of any thing personal. We would inquire here, if it would not be a commendable step for all public speakers, who foresee their habits as such, to select some judicious and intelligent friend, in whom they can place confidence, as a kind of censor upon their habits and manners. There is an unwillingness generally in hearers, to allude to these things unasked; but when requested, it may be done with great freedom by the hearer, and with great advantage to the speaker.

The article on *Missionary Prayer Meetings*, is perhaps loudly called for. The writer uses "great plainness of speech." We hope it will do good.

"The name which brought me here." There is no fiction in this affecting relation. If it has the effect upon our readers which it ought to have, the Temperance cause in many places will receive a fresh impulse.

Noah Webster's Letter in the "Interesting Correspondence" on our first page, is a most valuable document. It is probably well known to our readers, that Mr. Girard in his will, provided that no minister of the Gospel should pass the threshold of the doors of the College founded by him. Mr. Webster, in the clearest and most uncontrovertible manner, shows the folly and absurdity of such a prohibition, which certainly must have had its origin in ignorance and prejudice. Mr. W. very justly says that the clergy have uniformly been the supporters of law and order, and to them is popular education, in this country, more indebted than to any other class of men. That such men should be precluded from any concern in the education of youth in a literary institution, is a reproach to a Christian country.

The extract from Dr. Channing, on our last page, is characterized by that depth of thought, cogency of reasoning, and yet, at the same time, simplicity of language, for which that great man is distinguished.

The total amount received for re-building the Book Concern, up to March 4th, was \$99,338.

REVIVALS.

□ We have received a letter containing gratifying intelligence in relation to the Methodist church in Salem city, but too late for insertion this week.

We have been informed that an extensive revival is in progress at Harwich, on the Cape. Will Br. Bicknell please favor us with the particulars?

WARREN, R. I.

DEAR BROTHER—When I came to this station last year, I found the church in a good state; peace and harmony prevailed, and many of the members were well engaged in religion. The labors of my worthy predecessor were attended with the divine blessing, and quite a number were added to the church.

During the past season, our house of worship was considerably enlarged, and the interior fitted up in a neat and handsome style. As the result of this, some families and some individuals were accommodated with seats, which has considerably increased our congregation, respectable as to numbers however, before. Many listened to the word of the Lord with attention and seriousness.

We held a Four Days Meeting, which commenced the last of January. We were favored with the assistance of a number of brethren in the vicinity, who labored for the salvation of souls, like men of God; and the word of the Lord was quick and powerful, the church was much quickened, and sinners were converted to God. At the Four Days Meeting and since, not far from twenty have professed religion, and we hope more will yet obtain salvation, through the blood of Christ. A considerable number of the subjects of converting grace, are heads of families, who bid fair to be useful members in the church of Christ.

Warren, March 1.

MEREDITH BRIDGE, N. H.

BR. BROWN—The Lord is doing wonders among us. During the year thus far, there has been a gradual work of reformation—but recently, it has arisen in power. Almost daily, souls are converted, and backsliders reclaimed.

We are anxiously looking forward to the time, when Meredith Bridge shall become an Obed Edom in very deed. And as sin has here much abounded, may God so favor us, that grace may much more abound.

Yours,
March 9.

THE MISSIONARY TREASURY EMPTY!—We wish to keep this subject before our people. The Christian *Advocate* and *Journal* gives cheering accounts of the interest which is extensively felt throughout the country, in consequence of an empty treasury, which is manifested in many places, by extra exertions to replenish it. Even some remote and secluded missionary stations have already taken up collections, and forwarded them to the Treasurer. Are we in New England, doing what we might?

VIRGINIA CONFERENCE.—We learn from the *Virginia Conference Sentinel*, that the Virginia Conference closed its session February 20th. Bishop Waugh presided. The session was rendered an interesting one, by the division of the Conference. The part taken off, is called the *North Carolina Conference*. A Methodist Book Store is also to be established at Richmond, under the patronage of the two conferences. The *Sentinel* states that the anniversary of the Conference Missionary Society is believed to have been without a parallel among the Methodists in this country. The collection amounted to fifteen hundred and five dollars. The whole amount received by the Society this year is \$4,529 17.

S. C. CONFERENCE.—This Conference held its annual session at Wilmington, N. C., Jan. 15. Bishop Andrew was too unwell to preside. Sixteen were admitted on trial, and eight located.

□ Our readers may recollect what an excitement was raised in New Orleans two or three years since, in consequence of some remarks made by the Rev. Mr. Parker, of that city, during a visit to the North, on the moral character of its population. So great was the popular indignation against him, that, on his return, his life was in serious danger; and he was compelled immediately to depart. But what could he have said which would give a deeper shade to the picture of depravity, than is shown forth in the following article from a paper published on the spot—unless, indeed, he had descended to language gross enough to give an idea of the detestable pollutions, the sickening, steaming moral filth that is glozed over by these glittering trappings and this display of mirth and hilarity.

How many sons of Northern Christians are actors in these scenes? How many sons, brothers, husbands, of Northern women, are exposed, without the restraint of a virtuous community, and separated from the chastening, purifying influence of virtuous female society, to all the seductions of unblushing vice?

[From New Orleans Picayune—Fenny paper.]
STRAVE IN NEW ORLEANS.—Sunday is truly a day of rejoicing in our city. We see few long, sanctified faces, making one feel lugubrious and sad. All is animation. The newly brushed long-tail blue is mounted, and the stiff-starched collar peers above the jet black stock, while the silk hat looks as glossy as a piece of prepared liquorice. Such is the appearance of the laborer. The dandy perhaps sports a new fashioned chain, or a coat of the latest style, while his high-heeled boots throw him forward in the world several degrees. Drums, fife and music break in upon the solemnity of the day, and the red coats, the grey coats, and every sort of coat, with the glittering musket, tells us that our brave citizens are learning the art of war. There is nothing so spirit stirring as a parade. It rouses the martial ardor of a Massena in our bosoms. We feel all over like a Bonaparte. And then to stroll along the levee, and see the shipping and steam boats. They seem all to be conscious that it is Sunday, for on every side you see hilarity, laughing faces, and now and then the imitator of Old Silenus with his gin jug. If our Northern friends could visit New Orleans every now and then, what strange sights they would see! It would be a lesson to them not to repress the disposition of man, under the idea that good can flow from such a course. So long as we can keep clear of the fanatics, we shall enjoy some rational freedom. Our Sunday, we repeat, is a day of rejoicing.

CHRISTIAN PERFECTION.

Rev. Mr. Finney, the noted revivalist, who has been delivering lectures the past winter to Christians in N. Y. City, has recently come out in favor of *Christian Perfection*, as taught by Mr. Wesley. These sermons are reported in the *N. Y. Evangelist*, from which we copy the following—

I have recently read Mr. Wesley's "Plain Account of Christian Perfection," a book I never saw until lately. I find some expressions in it to which I should object, but I believe it is rather the expression than the sentiments. And I think, with this abatement, it is an admirable book, and I wish every member of this church would read it. An edition is in the press, in this city. I would also recommend the Memoir of James Brainerd Taylor, and I wish every Christian would get it, and study it. I have read the most of it three times within three months. From many things in that book, it is plain that he believed in the doctrine that Christian perfection is a duty, and that it is attainable by believers in this life. There is nothing published which shows that he professed to have attained it, but it is manifest that he believed it to be attainable. These books should be read and pondered by the church.

We are glad to see the following remarks. The "strange notions" of which he speaks, are frequently brought up as objections, by opposers to the doctrine of Christian Perfection, and such "notions" are very prevalent among many Christians. They are

slant among many Christians. They are not only strange, but also triumphant and just.

People have the strangest notions of perfection. Sometimes you will hear them argue that perfection on this ground, that a man holy could not live, could not exist, could not have talked just so do his subject. I have talked just so do his subject, and I have

Poetry.

FOR ZION'S HERALD.

BRING BACK THE WANDERER.

Father above this ear alone,
Can hear the mourner's faintest tone,
If unto thee they fly,
Thou art the rock's deep shadow, cast,
To hide them from the withering blast,
When at thy feet they lie.

Look now upon the erring one,
Who far from thy kind care hath gone,
Upon the world's wild track;
And with the mercy and the love,
Which cometh only from above,
Oh, bring the wanderer back.

Thou hast been tempted, Holy One,
Yet not to sin, as we have done,—
Fruit children of the dust—
And Thou wilt pity, Thou forgive,
And bid the trembling wanderer live,
If in Thy power he trust.

If all Thy blessings urge in vain,
And nought will turn his steps but pain,
Our Father, be it so;
We would not stay one arrow's flight,
Though when his hopes are lost in night,
Our hearts must share his wo.

By Thee, love's banner was unfurled,
In glory o'er a ruined world,
Thy precious blood did save;
Shall sinful man, refuse to share,
The weight which Thou didst deign to bear
In sorrow to the grave?

His feet these earthly courts have trod,
Amid thy light and love, my God,—
Oh let him not be lost;
But though the storm of sorrow roll,
Till not a ray shall light his soul,
Bring back the tempest-tost.

And let him lay the priceless gem,
Which shines in folly's diadem,
Before Thy holy shrine;
His mind's bright treasures—all the worth,
Which darkly tempts his soul on earth,
Are thine, and only thine.

We bless Thee, that thy searching eye,
Thy power, and love, are ever nigh,
To shield us from despair.
The storm's deep might thou wilt subdue,
And place thy bow of hope in view,
Or give us strength to bear.

Thou knowest that our power is nought,
That weakness blends with every thought,—
In thee, alone we live.
If now our hearts too fondly cling
To treasures earth may round them fling,
Oh pity, and forgive.

Lowell, 1887.

Biographical.

FOR ZION'S HERALD.

Died, in Windham, Vt., on the evening of the 15th inst., Miss ANNA CHAMBERLAIN, in the 49th year of her age.

Sister Chamberlain sought and found the pearl of great price about 20 years since, but did not unite with the church till the summer of 1832;—after which she lived an acceptable member until her death. For a few weeks before her death, her sufferings were very severe, but she bore them with much patience—expressed a perfect resignation to the will of God, and maintained an unshaken confidence in her gracious Redeemer. At first she appeared to manifest some fears, lest she should not be prepared to meet, and able to overcome the last enemy. But God was better to her than her fears, and through his abounding grace, enabled her to gain a complete victory. The sting of death was entirely removed, and the grave lost all its terrors. On the day of her departure, she triumphed in the God of her salvation—was completely victorious through the blood of the Lamb, and gave glory and praise to Him who died to redeem, and is able to save to the uttermost all that come to God by Him. She remained in this happy frame of mind for a few hours, and then calmly fell asleep in the arms of Jesus, and no doubt entered into the joys of her Lord, prepared to become a pillar in his temple, to go no more out.

While we behold the triumphs of the dying saint, we are led to exclaim, "Let me die the death of the righteous, and let my last end be like his." "Blessed are the dead who die in the Lord." Verily there is a rich and eternal reward for the righteous; and they shall be "had in everlasting remembrance."

Windham, Vt. Feb. 27.

FOR ZION'S HERALD.

THE EVILS OF SLAVERY.

I have furnished your columns with several selections from Channing's work on Slavery, under the signature of Melancthon. Will you indulge me with the privilege of laying before your readers a portion of the chapter on the Evils of Slavery? It will be remembered, that the author has been for years an eye witness of what he relates. Can any one consider these facts, and not find in them abundant reason for all the efforts which are now made to abolish slavery?

Middleton, Conn. March 9.

The subject of this section is painful and repulsive. We must not, however, turn away from the contemplation of human sufferings and guilt. Evil is permitted by the Creator, that we should strive against it in faith, and hope, and charity. We must never feel before it because of its extent and duration, never feel as if its power were greater than that of goodness. It is meant to call forth deep sympathy with human nature, and unwearied sacrifices for human redemption. One great part of the mission of every man on earth is to contend with evil in some of its forms; and there are some evils so dependent on opinion, that every man, in judging and reproving them faithfully, does something towards their removal. Let us not, then, shrink from the contemplation of human sufferings. Even sympathy, if we have nothing more to offer, is a tribute acceptable to the Universal Father. On this topic exaggeration should be conscientiously shunned; and, at the same time, humanity requires that the whole truth should be honestly spoken.

In treating of the evils of slavery, I, of course, speak of its general, not universal effects, of its natural tendencies, not unfailing results. There are the same natural differences among the bond and the free, and there is a great diversity in the circumstances in which they are placed. The house-slave, selected for ability and faithfulness, placed amidst the habits, accommodations, and improvements of civilized life, ad-

mitted to a degree of confidence and familiarity, and requiring these privileges with attachment, is almost necessarily more enlightened and respectable than the field-slave, who is confined to monotonous toils, and to the society and influence of beings as degraded as himself. The mechanics in this class are sensibly benefited by occupations which give a higher action to the mind. Among the bond, as the free, will be found those to whom nature seems partial, and who are carried almost instinctively towards what is good. I speak of the natural, general influences of slavery. Here, as every where else, there are exceptions to the rule, and exceptions which multiply with the moral improvements of the community in which the slave is found. But these do not determine the general character of the institution. It has general tendencies founded in its very nature, and which predominate vastly wherever it exists. These tendencies it is my present purpose to unfold.

1. The first rank among the evils of slavery must be given to its Moral influence. This is throughout debasing. Common language teaches this. We can say nothing more insulting of another, than that he is slavish. To possess the spirit of a slave is to have sunk to the lowest depths. We can apply to slavery no worse name than its own. Men have always shrunk instinctively from this state, as the most degraded. No punishment, save death, has been more dreaded, and to avoid it death has often been endured.

In expressing the moral influence of slavery the first and most obvious remark is, that it destroys the proper consciousness and spirit of a man. The slave regarded and treated as property, bought and sold like a brute, denied the rights of humanity, unprotected against insult, made a tool, and systematically subdued, that he may be a manageable, useful tool, how can he help regarding himself as fallen below his race? How must his spirit be crushed! How can he respect himself? He becomes bound to servility. This word, borrowed from his condition, expresses the ruin wrought by slavery within him. The idea, that he was made for his own virtue and happiness, scarcely dawns on his mind. To be an instrument of the physical, material good of another, whose will is his highest law, he is taught to regard as the great purpose of his being. Here lies the evil of slavery. Its whips, imprisonments, and even the horrors of the middle passage from Africa to America, these are not to be named, in comparison with this extinction of the proper consciousness of a human being, with the degradation of a man into a brute.

It may be said, that the slave is used to his yoke; that his sensibilities are blunted; that he receives, without a pang or a thought, the treatment which would sting other men to madness. And to what does this apology amount? It virtually declares, that slavery has done its perfect work, has quenched the spirit of humanity, that the man is dead within the slave. Is slavery, therefore, no wrong? It is not, however, true, that this work of debasement is ever so effectually done as to extinguish all feeling. Man is too great a creature to be wholly ruined by man.—When he seems dead he only sleeps. There are occasionally some life murmurs in the calm of slavery, showing that still beats in the soul, that the idea of Rights cannot be wholly effaced from the human being.

It would be too painful, and it is not needed, to detail the processes by which the spirit is broken in slavery. I refer to one only, the selling of slaves. The practice of exposing fellow creatures for sale, of having markets for men as for cattle, of examining the limbs and muscles of a man and a woman as of a brute, of putting human beings under the hammer of an auctioneer, and delivering them, like any other articles of merchandise, to the highest bidder, all this is such an insult to our common nature, and so infinitely degrading to the poor victim, that it is hard to conceive of its existence, except in a barbarous country.

That slavery should be most unpropitious to the slave as a moral being will be further apparent, if we consider that his condition is throughout a wrong, and that consequently it must tend to unsettle all his notions of duty. The violation of his own rights, to which he is inured from birth, must throw confusion over his ideas of all human rights. He cannot comprehend them; or, if he does, how can he respect them, seeing them, as he does, perpetually trampled on in his own person? The injury to the character from living in an atmosphere of wrong, we can all understand. To live in a state of society, of which injustice is the chief and all-pervading element, is too severe a trial for human nature, especially when no means are used to counteract its influence.

Accordingly the most common distinctions of morality are faintly apprehended by the slave. Respect for property, that fundamental law of civil society, can hardly be instilled into him. His dishonesty is proverbial. Theft from his master passes with him for no crime. A system of force is generally found to drive to fraud. How necessarily will this be the result of a relation, in which force is used to extort from a man his labor, his natural property, without an attempt to win his consent! Can we wonder that the uneducated conscience of the man who is daily wronged should allow him in reprisals to the extent of his power? Thus the primary social virtue, justice, is undermined in the slave.

That the slave should yield himself to intemperance, licentiousness, and, in general, to sensual excess, we must also expect. Doomed to live for the physical indulgences of others, unused to any pleasures but those of sense, stripped of self-respect, and having nothing to gain in life, how can he be expected to govern himself? How naturally, I had almost said necessarily, does he become the creature of sensation, of passion, of the present moment! What aid does the future give him in withstanding desire? That better condition, for which other men postpone the cravings of appetite, never opens before him. The sense of character, the power of opinion, another restraint on the free, can do little or nothing to rescue so abject a class from excess and debasement. In truth, power over himself is the last virtue we should expect in the slave, when we think of him as subjected to absolute power, and made to move passively from the impulse of a foreign will. He is trained to cowardice, and cowardice links itself naturally with low vices. Idleness to his apprehension is paradise, for he works without hope or reward. Thus slavery robs him of moral force, and prepares him to fall a prey to appetite and passion.

That the slave finds in his condition little nutriment for the social virtues we shall easily understand, if we consider that his chief relations are to an absolute master, and to the companions of his

degrading bondage, that is, to a being who wrongs him, and to associates whom he cannot honor, whom he sees debased. His dependence on his owner loosens his ties to all other beings. He has no country to love, no family to call his own, no objects of public utility to espouse, no impulse to generous exertion. The relations, dependencies, and responsibilities, by which Providence forms the soul to a deep, disinterested love, are almost struck out of his lot. An arbitrary rule, a foreign, irresistible will, taking him out of his own hands, and placing him beyond the natural influences of society, extinguishes in a great degree the sense of duty to himself, and to the human family around him.

The effects of slavery on the character are so various, that this part of the discussion might be greatly extended; but I will touch only on one topic. Let us turn, for a moment, to the great motive by which the slave is made to labor. Labor, in one form or another, is appointed by God for man's improvement and happiness, and absorbs the chief part of human life, so that the motive which excites to it has immense influence on character. It determines very much, whether life shall serve or fail of its end. The man, who works from honorable motives, from domestic affections, from desire of a condition which will open to him greater happiness and usefulness, finds in labor an exercise and invigoration of virtue. The day-laborer, who earns, with horny hand and the sweat of his face, coarse food for a wife and children whom he loves, is raised, by this generous motive, to true dignity; and, though wanting the refinements of life, is a nobler being than those who think themselves elevated by wealth from serving others.—Now the slave's labor brings no dignity, is an exercise of no virtue, but throughout a degradation; so that one of God's chief provisions for human improvement becomes a curse. The motive from which he acts debases him. It is the Whip. It is corporal punishment. It is physical pain inflicted by a fellow creature. Undoubtedly labor is mitigated to the slave, as to all men, by habit. But this is not the motive. Take away the Whip, and he would be idle. His labor brings no new comforts to wife or child. The motive which spurs him is one by which it is base to be swayed.—Stripes are, indeed, resorted to by civil government, when no other consideration will deter from crime; but he, who is deterred from wrong doing by the whipping-post, is among the most fallen of his race. To work in sight of the whip, under menace of blows, is to be exposed to perpetual insult and degrading influences. Every motion of the limbs, which such a menace excites, is a wound to the soul. How hard must it be for a man who lives under the lash to respect himself! When this motive is substituted for all the nobler ones which God ordains, is it not almost necessarily death to the better and higher sentiments of our nature? It is the part of a man to despise pain, in comparison with disgrace, to meet it fearlessly in well doing, to perform the work of life from other impulses. It is the part of a brute to be governed by the whip. Even the brute is seen to act from more generous incitements. The horse of a noble breed will not endure the lash. Shall we sink man below the horse?

Let it not be said that blows are seldom inflicted. Be it so. We are glad to know it. But this is not the point. The complaint now urged is not of the amount of the pain inflicted, but of its influence on the character when made the great motive to human labor. It is not the endurance, but the dread of the whip, it is the substitution of this for natural and honorable motives to action, which we abhor and condemn. It matters not whether few or many are whipped. A blow given to a single slave is a stripe on the souls of all who see or hear it. It makes all abject, servile. It is not of the wound given to the flesh of which we now complain. Scar the back, and you have done nothing, compared with the wrong done to the soul. You have either stung that soul with infernal passions, with thirst for revenge; or, what perhaps is more discouraging, you have broken and brutalized it.—The human spirit has perished under your hands, as far as it can be destroyed by human force.

I know it is sometimes said, in reply to these remarks, that all men, as well as slaves, act from necessity; that we have masters in hunger and thirst; that no man loves labor for itself; that the pains, which are inflicted on us by the laws of nature, the elements, and seasons, are so many lashes driving us to our daily task. Be it so. Still the two cases are essentially different. The necessity laid on us by natural wants is most kindly in its purpose. It is meant to awaken all our faculties, to give a full play to body and mind, and thus to give us a new consciousness of the powers derived to us from God. We are, indeed, subjected to a stern nature, we are placed amidst warring elements, scorching heat, withering cold, storms, blights, sickness, death. And what is the design? To call forth our powers, to lay on us great duties, to make us nobler beings. We are placed in the midst of a warring nature, not to yield to it, not to be its slaves, but to conquer it, to make it the monument of our skill and strength, to arm ourselves with its elements, its heat, winds, vapors, and mineral treasures, to find, in its painful changes, occasions and incitements to invention, courage, endurance, mutual and endearing dependencies, and religious trust. The development of human nature, in all its powers and affections, is the end of that hard necessity which is laid on us by nature. Is this one and the same thing with the whip laid on the slave? Still more; it is the design of nature, that by energy, skill, and self-denial, we should so far anticipate our wants or accumulate supplies, as to be able to diminish the toil of the hands, and to mix with it more intellectual and liberal occupations. Nature does not lay on us an unchangeable task, but one which we may all lighten by honest, self-denying industry. Thus she invites us to throw off her yoke, and to make her our servant. Is this the invitation which the master gives his slaves? Is it his aim to awaken the powers of those on whom he lays his burdens, and to give them increasing mastery over himself? Is it not his aim to curb their will, break their spirits, and shut them up for ever in the same narrow and degrading work? Oh, let not nature be profaned, let not her parental rule be blasphemed, by comparing with her the slaveholder!

THE SCHOLAR A MISSIONARY.

The Rev. Messrs. Holladay and Leyburn, of Virginia, received their public instructions as missionaries of the American Board, to Persia and Greece, at Richmond, on the 13th Nov. The Rev. Mr. Plummer made some remarks on the occasion,

among which was the following statement, as we learn from the Virginia Conference Sentinel.

Mr. Plummer stated in his address, that some sixteen or seventeen years ago, while he was seeking the ministry of the Lord Jesus Christ, he undertook to teach a small class of children on the Sabbath, in the gallery of an obscure church in the valley of Virginia; that one of those children had professed religion, died and passed away to the joys of heaven; and that another of that small class was now before him in the person of Mr. Leyburn, as a missionary of the cross, to carry the glad tidings of salvation to those who are sitting in darkness and the shadow of death.

What a lesson does this fact read to the Sabbath School teacher, and how striking an illustration does it furnish of that beautiful and most encouraging passage of Scripture,—“In the morning sow thy seed, and in the evening withhold not thy labor; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.”—S. S. Treasury.

N. ENGLAND TRUSS MANUFACTORY.

J. F. FOSTER, AGENT, invites those who desire an effectual remedy for the dangerous and distressing disease of RUPTURE, to call at his residence, 305 Washington St., (opposite 554) up stairs, entrance in the rear; where he is in constant readiness to adapt his Trusses to the particular case of the patient. All individuals can see him alone at any time, at the above place. He has for eighteen years past been engaged in the manufacture and making use of these instruments, and has applied six hundred to persons within two years. Although he has not followed it steadily and exclusively, he has made them for himself for eighteen years past, and for individuals in the United States and Europe.

Having worn the different kinds of Trusses more or less, that have been offered to the public for the twenty years past, from different patent manufacturers, he is now able to decide, after careful analysis, what sort of Truss is best to adapt to the different cases that occur; he has on hand as good Trusses, and will furnish any kind of Truss as cheap as can be had elsewhere; any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, which are the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night); Improved Huger and Foot Truss; Unbilled Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsed Ani, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety. Mr. F. also makes Trusses for the Prolapsed Uteri, which have answered in cases where pessaries have failed.—Suspensory Trusses, Knee Caps and Back Bands are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have; if his do not suit them after a fair trial, they can exchange for any of them: Dr. Hall's; Read's Spiral Truss; Randall's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marshall's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzelmann's India Rubber Pad, made in Philadelphia; Ivory-surfaced Pad Trusses; Stone's do., double and single; also Trusses for children, of all sizes.

The subscriber makes and keeps on hand Shoes for deformed and crooked feet, and is doing this every week, for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory.

Mr. F. will wait on individuals at their houses, when preferred; he takes pleasure in visiting from his residence, and is prepared for both double and single ruptures, which may be worn without pain or inconvenience, and which in many cases will produce a perfect cure, in the space of six or twelve weeks, in such little children; he has had occasion to make a number of late, the fathers and mothers of whom he will refer to, as well as the physicians by whom they were recommended, to Mr. Foster.

Individuals in this city have been cured of their complaints by wearing Trusses of his make for six or twelve months, so as to be able to leave them off; although some prefer never to leave off a Truss entirely, after having once worn one, as the inconvenience is but trifling. A good Elastic Spring Truss, made as it ought to be, and well fitted, would be no more trouble than the suspenders. Some of the individuals who have been cured have been effected, he is at liberty to refer to. He likewise informs individuals he will not make their complaints known to any one except when he is permitted to refer to them as being a misfortune, and young persons do not want their cases known.

Trusses repaired at the shortest notice.

[Ladies desiring for any of these instruments will be waited upon by MRS. FOSTER, at any of their homes, or at the above place.]

J. FREDERICK FOSTER, Agent.

CERTIFICATE FROM DR. WARREN.

Boston, Jan. 7th, 1885.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pleasure in informing Dr. Foster of the competency of Mr. J. F. FOSTER to supply the deficiency occasioned by the death of Mr. BEATH. After some months of observation of his work, I am satisfied that Mr. FOSTER is well acquainted with the nature of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself, therefore, called on to recommend him to my professional brethren and to the public, as a person well qualified to supply their wants in regard to these important articles.

March 8. cep JOHN C. WARREN.

TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice to her numerous friends, and the Ladies in general, that she has returned to Boston, from her visit to Europe, and re-commenced her profession, and has associated with her in the profession the MRS. HUNT, her former student; they have taken pleasure in informing Dr. Foster of the competency of Mr. J. F. FOSTER to supply the deficiency occasioned by the death of Mr. BEATH. After some months of observation of his work, I am satisfied that Mr. FOSTER is well acquainted with the nature of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself, therefore, called on to recommend him to my professional brethren and to the public, as a person well qualified to supply their wants in regard to these important articles.

March 8. cep JOHN C. WARREN.

NECK STOCK MANUFACTORY AND FURNISHING STORE.

Nos. 11 and 13 Washington Street, 3 doors from this office, and 4 doors from Dock Square.

THE undersigned informs his friends and the public generally, that he intends manufacturing a general variety of Neck Stocks, which will have constantly on hand, together with a general assortment of Suspensorys, Handkerchiefs, ready made Linen, Hosiery, Gloves of all kinds, Merino Shirts, Wool Shirts and Drawers, and every variety of articles usually found in a Gentleman's Furnishing Store; which he will sell as low as can be obtained at any other establishment in this city, wholesale and retail.

Old Stocks repaired and re-covered.

LEWEL TOMPKINS.

N. B.—A few good Stock Makers will find employment by calling with a sample of their work.

March 8.

A. L. HASKELL & CO.

WHOLESALE and Retail Dealers in Furniture, Feather, Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock Square—have on hand, and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can be pleased the purchaser:—Double bedsteads, of various styles, including, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Bedsteads, Cribs and Trundle Bedsteads, Mahogany and stained-wood Cradles, Fancy and common Chairs, Cabinet Chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Sets, Brass Time Pieces, Wooden Clocks, Bellows and Brushes.

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12. Lempriere's Classical Dictionary, expurgated edition.
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27. Webster's English Grammar.
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30. The Juvenile Speaker.
31. Newman's Practical System of Rhetoric.
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33. Davies' Legendre's Geometry and Trigonometry.
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36. Davies' Shadows and Linear Perspective.
37. Davies' Analytical Geometry.
38. Mansfield's Political Grammar.
39. Pincock's Goldsmith's History of England.
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Nov. 2.

DR. KINGLEY'S UNIVERSAL FAMILY PILLS.

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The Family Pills are a sure remedy for Jaundice, Sick and Nervous Headache, Dyspepsia, Constipation, Sickness of the Stomach, Heartburn, all Bilious Complaints, Fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous sickness. They are invaluable in Nervous and Hypochondriacal Affections, Loss of Appetite, &c. &c.

These Pills are put up in neat boxes of two sizes; the small size contains 25 Pills, and the retail price is 25 cents; the large contains 60 Pills, and the price is 50 cents.

[P. PALMER, JONES & BLAKE, No. 44 Hanover street, Boston, have been appointed Agents for the above Pills for the New England States.]

Feb. 1.

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From the numerous testimonials which have been received from those who have used and fully tested the merits of the Leather Preservative, of its economy and beneficial effects on Leather, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harnesses, Carriage Tops, &c., and also on Forge-Bellows and Bands, the Agent has the full confidence in recommending it as possessing qualities, decidedly preferable to any other article used for the above purposes.

For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WEBSTER,